

THE

ל'פ"ז

SHEKEL



Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



Volume XXI, No. 6

November-December 1988



NORTON I

OUR ORGANIZATION

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As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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THE PRESIDENT'S MESSAGE

by STANLEY YULISH



Greetings:

It was a pleasure to see so many of you at the New York Numismatic Convention in early September. The convention staff, and most particularly Faye Stern, volunteered to help in performing many of the duties and obligations necessary to run AINA. I am excited with the prospect, as we need fresh blood and ideas to accelerate what was achieved in the first year after Morris' death.

I feel a groundswell beginning in this organization. Many things are happening; i.e.,

- A new edition of the Kagin/Haffner-Magnus book — *Israel's Coins and Medals* — is soon to be published. It will not be necessary to order additional supplements hereinafter because, as long as you continue your membership in AINA, we will frequently have update pages included in *The Shekel* and these pages can be placed in your binder for the new book.
- Because Dansco stopped publishing, AINA is now exploring the possibility of either locating or manufacturing holders for the Commemorative Coins to bring your series up-to-date.
- *The Shekel* is getting even better, and the Bank of Israel Collection will be featured beginning in this issue.

Anyone who wishes to help or has ideas should join us. You are welcome and the eternal truth is that "you get out of an organization whatever you put into it."

Please say hello to all for me at your club meetings. Clubs are still the "blood" of AINA, for its workers continually come from these clubs and illustrate the comraderie and good friendship which goes with membership. Happy New Year's wish to our many friends.

I want to thank you for your past support and hope that you will join us in moving forward.

Shalom,

Stan

A handwritten signature in dark ink, appearing to be 'Stan' followed by a stylized flourish or surname.

Emperor Norton I

by Edward Schuman

A weather beaten bronze plaque is affixed to the wall of Cliff House, overlooking the Golden Gate Bridge between San Francisco and Oakland, California. The plaque was dedicated on February 23rd 1939 to Emperor Norton I, and depicts Norton in bas-relief with his dogs and memorialize the Jewish eccentric in these words. "Pause traveler, and be grateful to Norton I, Emperor of the United States, protector of Mexico 1858-1880, whose prophetic wisdom conceived and decreed the bridging of San Francisco Bay August 18th, 1869."

Joshua Abraham Norton was born of Jewish parents in London England in 1818. When he was two, the family emigrated along with some 4000 British colonists, including many Jewish families, who left England to settle at the Cape of Good Hope in South Africa. His father established a small farm which was worked until 1838. He then purchased into a ships chandlery and general merchandise business in Capetown, with his son Joshua Abraham. The father died in August of 1848 leaving Joshua with an insolvent and floundering firm. Newspaper accounts of the discovery of gold in California reached South Africa in 1849. After a stormy 101 day trip via Rio de Janeiro, Joshua arrived in San Francisco on Friday, November 23rd 1849. The name of the boat he arrived on was believed to be called the

FRANZESKA, and it landed amongst hundreds of other ships, deserted by both passengers as well as crew alike, in their mad rush to get to the gold fields.

Norton did not make a rush to the gold fields. Having experience as a ships chandler and general merchandise dealer, he decided to go into this business in San Francisco. He noted that food and general merchandise brought exceptionally high prices. Even storage space was at a premium, and often as soon as a cargo arrived, it was immediately auctioned off. The prices were governed by the availability of the product and this varied widely. He set himself up as a commission merchant, buying and selling these hard to get commodities. He took a partner to increase the capital, and "Joshua Norton & Company" with references in London, Rio de Janeiro and Boston was formed.

The two men speculated on a large scale in many different commodities. The disastrous fire May 3-4, 1851 burned down their rented warehouse along with 2000 houses and the entire business district. However two months later "Norton & Co." had reestablished itself in a new brick building between Washington and Jackson Streets, a block south of the former location. Flour was handled by the hundreds of bags, coal by the ton, bricks by the thousands. He dealt in liquors, coffee, Chinese teas, Chinese,

Peruvian and Carolina rice, beans and barley, molasses etc. He was no longer content to purchase cargo on arrival at auction, but instead now contracted to purchase consignments from the shippers long before the cargo was due in port. His partnership was terminated in 1851 and Joshua again became the sole owner. He began selling California hides on consignment to his London representatives, and began speculating in mining companies and real estate. He had reached the zenith of social and financial stature. He became a naturalized citizen and took an active part in the newly formed Masonic Lodge. He was one of San Francisco's most prominent and successful merchants.

However 1852 was the year of his downfall. Rice was the largest food item consumed in California during this time, due to the tens of thousands of Chinese workers and their demand for this staple food stuff. During the summer and fall of 1852, the price of rice went from a low of four cents a pound to a high of 32 cents. While at this peak price, several ships arrived with large cargos of rice, and the prices immediately fell back to normal. By December of 1852, the supply again was short. Supposedly China had forbidden the further export of rice, and those merchants who had rice in inventory, were holding back. Joshua was following the rice market very carefully, and decided to buy up all of the available rice. He took on another partner, wealthy William

Sim. Several other merchants joined the combine due to the large amount of cash necessary to create the monopoly. However within a short period, more than a dozen ships arrived with huge cargos of rice. The combine soon ran out of cash, and the rice market had been broken. Never had so much rice arrived within such a short period of time.

While Joshua acted with the syndicate in their contracts to purchase the rice, he made the mistake of signing the contracts J. Norton and Co. This left him solely responsible. The extended litigation and consequent losses drained heavily on Joshua's pocketbook, and preyed on his mind. Several law suits that Joshua took to court to regain property taken from him to satisfy court judgements were unsuccessful. By 1855, only one out of ten merchants doing business in San Francisco in 1849 was still in business. Many barely able to eke out a small profit if any.

With his cash assets gone, and creditors at his doorstep, Joshua had no alternative but to declare bankruptcy. Debts were listed at \$55,811.73, assets \$15,000 and losses at \$45,000. The assets were sold by the sheriff at auction.

During the first few years after the bankruptcy, little has been found about the activities of Joshua Abraham Norton. There is probably reason to believe that he had squirrelled away some gold pieces or other coin on which he was able to live off. However the once shrewd and brilliant merchant had undergone a sharp

personality change. The law suits, court trials, with their unfavorable verdicts eroded his mental stability. The feelings of unfair treatment by the courts and laws of the land, his monetary and personal losses of property and status were just too much to take. He assumed a new character, and this became evident on Sept. 17th 1859 when the following appeared in the San Francisco Bulletin.

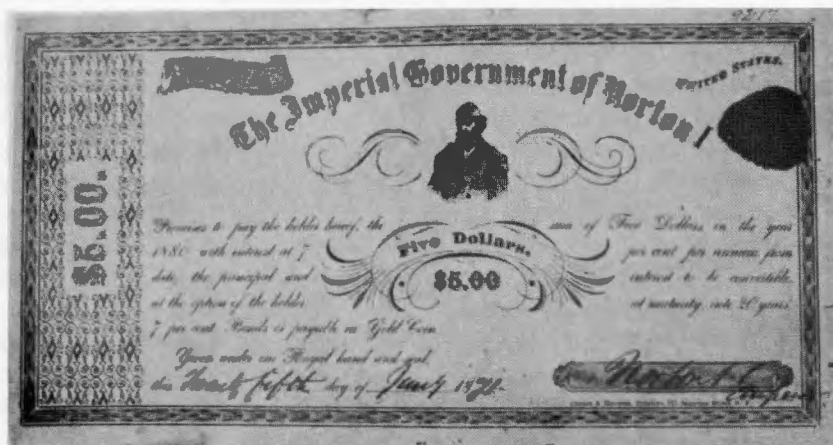
"At the peremptory request and desire of a large majority of the citizens of the United States, I Joshua Norton, formerly of Algoa Bay, Cape of Good Hope and now for the last nine years and ten months past of San Francisco, California, declare and proclaim myself Emperor of these United States and in virtue of the authority thereby in me invested, do hereby order and direct the representatives of the different states of the Union to assemble in Musical Hall of this city on the first day of February next then and there to make such alterations in the existing laws of the Union as may ameliorate the evils under which the country is laboring, and thereby cause confidence to exist both at home and abroad in our stability and integrity. Signed Norton I Emperor of the United States."

While this was the first printed report on the new character of Joshua Norton, evidently this new life was known to the editors of the newspaper, for surely they would not have given this publicity to a newcomer to the city. Other articles appeared denouncing

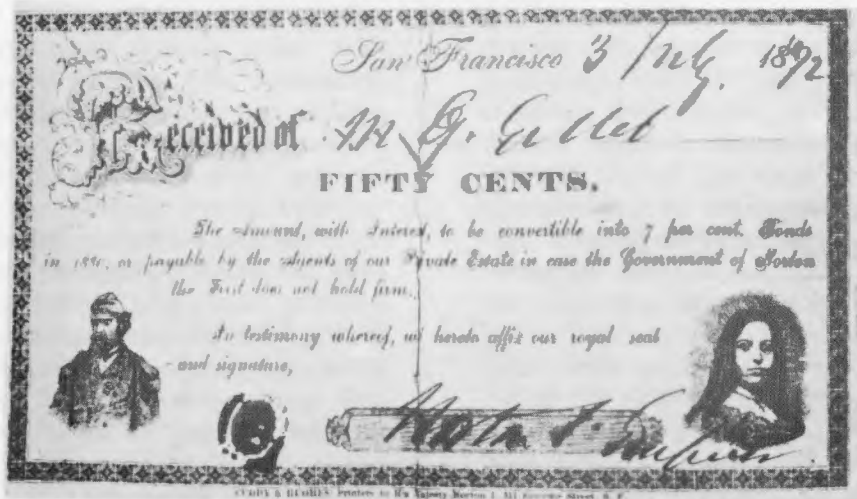
the existing evils as Joshua saw them, and how in his imaginary empire, these conditions would improve. He issued imperial proclamations from time to time. One dissolved the Republican and Democratic parties in the interest of peace. One ordered the liquidation of a steamship company because the pursor violated imperial privileges and put him ashore. His familiar uniform consisted of a general's cap, bound with red lace, his coat was an army officer's coat. The trousers and boots were of a navy man. Later his aged military uniform was replaced gratis by the local army post with newer uniforms, with bright brass buttons, and gold epaulets, after a proclamation called the public's attention to the duty of replenishing "His Majesty's" wardrobe.

As Emperor, being an impartial ruler, he attended synagogue every Saturday, and a Church every Sunday. He was permitted to eat, drink and amuse himself gratis, and to draw checks upon San Francisco's banks up to 50 cents which were always honored. He usually ate for free and no restaurant would give him a check. It is believed that the British Consul for San Francisco, William Lane Booker, paid most of Joshua's expenses for several years. It is believed that his old friends and business acquaintances also supported him until these old friends began passing on.

In the California State Assembly meetings on January 18th, 1872 an ordinance up for passage read as follows.



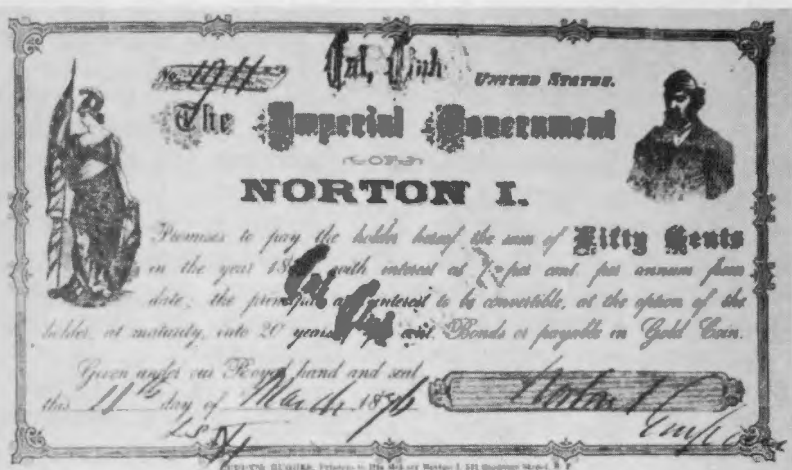
TYPE I. FIVE DOLLARS. JANUARY 25, 1871



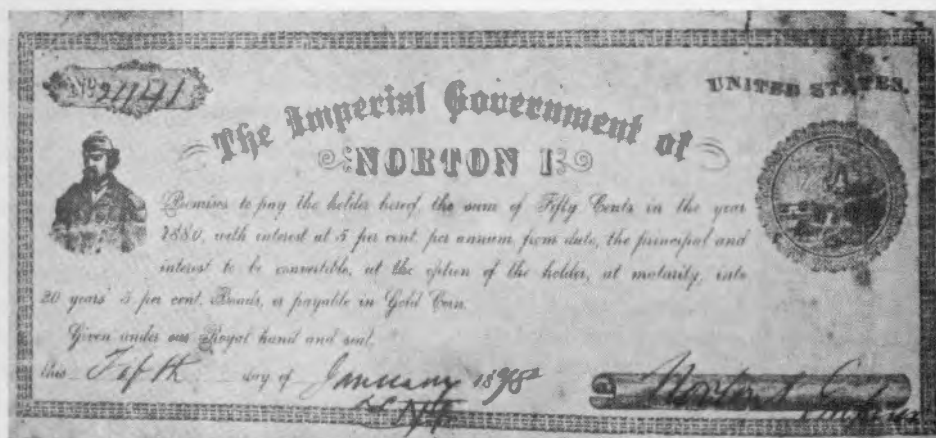
TYPE 2. FIFTY CENTS. JULY 3, 1872

"The sum of Two hundred fifty dollars per month is hereby appropriated out of any funds in the State treasury not otherwise appropriated for the relief of Emperor Norton I; the warrants to be drawn on the first of each month succeeding the passage of this bill for the next two years." It was defeated despite strong support, because numerous other names were added before it could be brought to a vote.

Joshua added to his income by issuing and selling several types of bonds and script. This is the numismatic legacy he has left for generations of collectors. All in all there were eight different types of 50 cent script or bonds issues, and two \$10.00 bonds issues. If Joshua would be alive today, and could benefit from the premium paid for the notes he had issued, he could well live in the lap of luxury.



TYPE 3. FIFTY CENTS. MARCH 11, 1876



TYPE 4. FIFTY CENTS. JANUARY 5, 1878

Joshua collapsed and died on the sidewalk near St. Mary's Church on January 8th, 1880. In his pockets were several coins, three dollars in silver, a 2½ dollar gold piece, a franc piece of 1828, 98,200 shares of stock in a worthless gold mine, several bonds of the Empire and numerous other Imperial documents. He was buried in the old Masonic Ceme-

tery, but on June 30th 1934, his body was exhumed and reinterred with formal ceremonies at Woodland Cemetery with officials of state and city attending the services.

Bibliography: American Jewish Landmarks Bernard Postal and Lionel Koppman — Volume IV The West., Norton I of California: Fred R. Marckhoff: Money Talks / Calcoin News.

Antiochus V ... A Hapless Boy-King

by Edward Janis

Towards the end of 167 BCE in Modin, a small town west of Jerusalem, an uprising took place. Some Syrian officers attempted to carry out their king's wishes to compel Jews to sacrifice the heathen deities. Mattathias, the priest (hacoen) as a leading figure of the community was required to perform the act. Not only did he refuse, but with his own hands slew another Jew who was about to perform the sacrifice at the insistence of the presiding Syrian officer who was directing the function. The Syrian met a similar fate.

"WHOSOEVER" he cried, "IS ZEALOUS OF THE LAW AND MAINTAINETH THE COVENANT, LET HIM FOLLOW ME" (I Macc.ii 27). Mattathias fled, taking his five sons, to the hill-country together with a body of adherents. Along the way, this band, pledged to restore and maintain their ancient and ancestral religion, destroyed heathen alters and other Hellenistic practices that tended to negate the Jewish religion. They even enforced the circumcision of Jewish children, a ritual that was banned by a royal decree a year earlier (Oct. 168 B.C.E.) In 166, Mattathias died after charging his sons to continue the battle and nominating Judas, one of them to be his successor. Under Judas the guerilla type of warfare was perfected so effectively that the Syrian army was defeated with heavy loss at Beth Horan (166), at Emmaus and finally at Bethzur

(165) where the general was Lysias, the regent of Syria. In December 165 during the retreat of Lysias to Antioch, Judas conquered the Temple area and re-consecrated the polluted sanctuary, an act that is still celebrated by the Festival of Chanukka.

Word of the success of the Jewish uprising reached the far corners of the then civilized world. The conquered and suppressed peoples desired liberation from their oppressors. The king, Antiochus IV Epiphanes, who had four and a half years before profaned the Temple and confiscated its treasure, found himself in a battle in Persia where he was killed in 164 B.C.E.

His son, Antiochus V, a mere boy of nine or ten years of age was placed on the throne, with the blessing of the Roman Senate and given the surname Eupator. What does Rome have to do with this? In those days, even if a nation were defeated as were the selucids by the Romans a Kingship was maintained. True the conquered country still had a king. This king was a vassal and a subservient king collecting tribute in the form of money, food, metals or any other goods or services that the victor could extract. And all roads led to Rome.

Rome devised a new method to insure tranquility, a lack of uprisings, and a steady flow of goods and services. The defeated king was "invited" to send twenty

four of his sons; his general's sons, the sons of the aristocrats and other influential youngsters to Rome to be educated and become cosmopolitan. These hostages were brainwashed as to the glories of Rome so that at a future date when they in course became kings and high officials in their native lands, Mother Rome could do no wrong. In the interim period back home any thought of uniting with another client nation to rise up against Rome always brought thoughts of the young men of both nations that were having the time of their life in Rome. To fully appreciate the hostage system, we go back in time and note that Antiochus IV was given by his father Antiochus III as a hostage to the Romans. At the death of Antiochus III in 187, his brother Seleucus IV becomes king with the approval of the Roman Senate and spends the next twelve years gathering money to pay the Roman tribute due by his predecessor's losses against Rome. After the assassination of Seleucus IV by Heliodorus, Antiochus IV obtains the Selucid throne with the consent of the Senate. Simultaneously, in 175, his nephew Demetrius became a hostage in Rome in place of the new king returned to Antioch. Twelve years later, Demetrius now a handsome well educated, ambitious young man of twenty-three, next in line for the kingship that was forestalled by the swift action of his uncle Antiochus IV who had himself proclaimed king back in 175, finds deaf ears among his influential friends to advance his rightful claim in the Senate for the Selucid throne on the death

of Antiochus IV on the battlefield in Persia. Why should the Senate even think of acknowledging this mere child Antiochus, his ten year old cousin? The Senate, of course, preferred to see the Selucid kingdom at a disadvantage under the rule of a child rather than the handsome knowledgeable prince who thought like a Roman. Demetrius was confined to house arrest and never went anywhere without a few "companions".

Meanwhile, back in Jerusalem, Judah sensing the intrigue and turmoil within the Syrian government in Antioch with the new child-king, decided that this was an opportune time to remove the threat of the fortress (akra) from the Temple and to have a unified Jerusalem. He blockaded and began to besiege the fortress. This marked the renewal of the battles in Judea. The blockade was not complete and the defenders were able to send couriers to Antioch for help. Lysias, now regent and viceroy of the child Antiochus V responded immediately. Lysias assembled an army whose numbers (no doubt exaggerated) in Maccabees I as 100,000 infantry, 20,000 cavalry and 32 elephants. The elephants, the main Seluci weapon, were feared everywhere, especially in Rome. These mailed behemoths were trained to break into the enemy's phalanx and open the way for the foot soldiers and cavalry. Imagine if you will Lysias the Regent saying to the king, "Let's go kid. Those Jews are starting up with us again." A massive fleet left the Syrian coast, sailed down the Mediterranean and disembarked in Gaza. This mighty entourage then

proceeded to Jerusalem. Judah would not allow himself to be drawn into open warfare. Night attacks (II MACC.13:14-17) and other guerrilla predatory tactics took their toll on the advancing Selucids.

Back in Rome, Demetrius enlisted the help of his friend Polybius, the Roman historian, to help him escape from Rome. Demetrius arrived safely in Antioch and was enthusiastically welcomed by the war-wearied people and the bulk of the generals that were wary of Lysias and other general's ambitions. Nobody wanted the destiny of the nation to be in the hands of this youngster. A group of loyalists sent a messenger to Lysias to forget the Jews and hurry home; Demetrius was planning an uprising.

Lysias made a treaty with the Jewish garrison in Jerusalem and restored their religious liberties as they had existed prior to the problems with Antiochus IV. When the vast army returned to Syria, the soldiers and officers alike fled to join Demetrius' forces and in an ambush just outside the walls of Antioch, Lysias and the boy-king were murdered.

The coinage of Antiochus V is very short. The more common issues struck in Antioch have ten and twelve pieces known (Newell 74, 75). Another tetradrachm (Newell 76) listed three specimens while four more show a single piece; each with a different monogram. One of the foregoing is an electrotype in his collection, the whereabouts of the original is unknown. This piece has the

monogram of gamma alpha in the exergue on the reverse. The obverse all show a diademed head of Antiochus V facing to right encircled by a fillet border. On the reverse Zeus Olympios, as on the issues of Antiochus IV, enthroned to the left, naked to the waist, one end of chlamis over shoulder, holds wreath bearing Nike in outstretched right hand, rests left hand on sceptre. In Greek, Basileos (King) to right, Antiochos (Antiochus) to left; Eupatoros (Eupator) below. The Huntarian and the Houghton collections also contains the similar smaller drachm.

True, since Newell's work a few additional pieces of this child-king have been found. It is the author's opinion that the two Palestine mints of Ptolomais (Akko) and Gaza are included in the foregoing.

I cannot help being remorseful about the fate of a ten year old kid who fits so prominently in Jewish history and who could not have known anything about warfare, Roman politics or the issuance of coins.



White Russians of Jerusalem

CHRIS HEDGES

MOTHER Alexandra moves her hands across the table top in the refectory of her convent as she recounts the final defeat of the White Russian army by the Bolsheviks in 1920.

Each slight movement of her gnarled fingers across the polished wood brings with it images of a teenage girl and retreating soldiers fleeing their homeland, of small towns and rivers in the Ukraine, of bitter fighting and finally of life as a refugee in a city she calls Constantinople, although its name was changed to Istanbul more than 50 years ago.

"We never expected it to end like that," she said, with a military abruptness she may have learned from her father, a former general for the last Czar, Nicholas II, and the White Russian army. "We always assumed that we would return to St Petersburg."

But instead of a privileged life in what is now Leningrad, where she played in a park used by the royal family and was taught flawless French, her life in exile took her to Yugoslavia, Germany during World War II, Argentina and finally to a White Russian Orthodox convent perched on the Mount of Olives in Jerusalem.

She will end her days unyielding, a loyal subject to a royal household that ceased to exist more than 70 years ago. She will do so in the quiet monastic grounds of a church that clings as tenaciously as she does

reprint from the
CHINA DAILY POST

to the values and traditions of old Russia.

The White Russian church, which canonised the murdered czar and his family and has never been reconciled with its Moscow counterpart, is the sole representative of the Russian Orthodox community in the Israeli-occupied West Bank.

Although they have few local adherents, the White Russians have two convents and a church on the Mount of Olives, a monastery in Hebron, two properties in Jericho, the Cave of the Prophets and an imposing building in the old city of Jerusalem. Between 300 and 400 pilgrims who cling to the pre-revolutionary ways of the Russian Orthodox faith visit the sites each year.

The church currently has five priests and 69 nuns. About half the nuns are Palestinian Arabs, and most of the others are second- or third-generation Russian immigrants from Australia, the United States and South America.

The White Russians had extensive holdings in Israel until 1948. But because of the Soviet Union's speedy recognition of the state of Israel at its birth, the property was turned over by the Israeli Government to the Moscow-aligned, or Red, church.

The Red church now maintains churches and convents in Jaffa, Haifa, Tiberias and Jerusalem. It has four priests and 24 nuns, who host an average of 30

pilgrims a year from the Soviet Union.

The Jordanian Government, which controlled the West Bank and half Jerusalem until 1967, never recognised the Red church. So, when Israel took control of east Jerusalem and the West Bank, it suddenly found itself ruling over two bitterly divided Russian Orthodox communities.

The White Russians, despite their clear devotion to the royal family, stress that the church divisions are based on religious, not political, differences.

"The dilemma of the White and Red churches is not a political dilemma," said the affable, Australia-born Archimandrite Alexis, "but due to the religious persecution of the Christian faith by a professed atheist government and the subsequent compromising of the church hierarchy that remains in the Soviet Union to that government."

Red Russian Archimandrite Nikita said the differences between the two communities are "primarily psychological."

"After 70 years of being apart, reconciliation is hard," the Red archimandrite said, stressing that he hopes to see the two churches united in the future. "They think we are agents for the Government, and they blame us for the mistakes of the Government."

The Moscow-based church wants the White's property turned over to it, and the White church wants to get back what it lost in 1948. The legal battles are snarled in the byzantine statutes of the Ottoman Empire

that first granted the property titles a century ago.

The White Russians and many Israelis contend that the Red church is the "eye of Moscow" in Israel. The Soviet Union severed relations with Israel and withdrew its diplomatic staff after the 1967 war, and the church officials are now the only Moscow-line Russians authorised to live in the country.

The Russians in the last century were one of the most important powers in the Holy Land.

Thousands, many of them peasants, made pilgrimages each year, often carrying food supplies of rusks and dried meat with them. A whole village often collected funds to finance the pilgrimage.

The seat of the White Russians in Jerusalem, now funded by their exile community headquartered in New York City, is on the slopes of the Mount of Olives. The brilliant gold-leafed onion domes of its Maria Magdalene Church, built in



RUSSIAN CHURCH—OLIVET.

1888 by Czar Alexander III, dominate the skyline near the spot where Jesus is said to have spent his last night before crucifixion.

Inside the white stone church lie the remains of two nuns murdered by the Bolsheviks and now revered as saints.

One of the nuns was Grand Duchess Elizabeth, reputed to have been one of the most beautiful women in Europe at the turn of the century. The granddaughter of Queen Victoria and the elder sister of the last czarina, she was courted by Kaiser Wilhelm II and eventually married Russian Grand Duke Sergei.

In 1905 the duke was assassinated and Elizabeth entered a convent, her last concession to fashion being a request by a well-known artist to design her habit. She was, however, not to outlive her husband by many years.

During the 1917 revolution she was arrested with the royal family.

After the czar, his wife and children were murdered, Elizabeth, another nun and other members of the royal family were thrown down the shaft of a salt mine by Bolshevik soldiers, who dropped several hand-grenades on top of them. Elizabeth is said to have spent her final hours singing hymns and shredding her habit to bandage the wounds of her comrades.

The White army recovered the nuns' bodies. For two years the coffins meandered across Russia until they eventually ended up in Beijing. From China they were loaded on to a



Czar Alexander III



British warship and arrived in Palestine in 1922.

Four years ago, the two women were declared saints by the White Russian church, and their coffins were taken from the crypt below the church and placed in the sanctuary.

In July a delegation led by Metropolitan Filaret, a senior official from the Moscow church, visited Jerusalem and, for the first time, called on the White Russians.

After delivering a lengthy talk about the benefits of *glasnost* and *perestroika*, he accompanied his host, Archimandrite Alexis, to the gleaming white gingerbread church, tucked in a grove of slender, lofty pine trees.

"We are really no different," he told the White Russian leader, who was a few feet from the coffins of the two nuns.

"The difference, your grace," the archimandrite answered, "is that you make martyrs and we venerate them."

Disraeli and the Empress of India

by Peter S. Horvitz

It was Benjamin Disraeli, the "old Jew," who made Queen Victoria Empress of India. The achievements of Disraeli, later Lord Beaconsfield, in the fields of politics, human rights, diplomacy, and literature loom large in the history of the nineteenth century. While a convert from the Jewish religion at the age of twelve (at his father's insistence,) he remained all his life proud of his Jewish heritage and of the antiquity of the Jewish people. In 1847, though a member of the opposition, Disraeli enthusiastically supported legislation that would allow practicing Jews to sit in Parliament. Disraeli continued his support for this legislation until its final passage in 1858, always at odds with the majority of his own supporters.

In Disraeli's 1832 novel Con-
tarini Fleming he presented the possibility of the Jews' return to their native land. The discussion was speculative in nature, but during the crisis of 1877-78 over the break up of the Ottoman Empire, there appeared a German pamphlet seriously proposing a reestablishment of a Jewish state in Eretz Israel. The authorship of this pamphlet was ascribed to Disraeli by the Austrian statesman Baron Johann Chlumecky, who claimed to have translated it from English at the request of the English ambassador in Vienna.

Of all Disraeli's achievements, none had more direct impact on coinage than his sponsorship of the Royal Titles Bill of 1876. In

fact, it would be very hard to imagine any other act of a single individual which had so direct an impact on millions upon millions of coins. For the bill added to the titles of the British monarchs the title of Empress or Emperor of India, titles which would appear on British colonial and local coins from 1877 until 1948.

Disraeli's sponsorship of this bill was not an uneventful affair. Through an oversight, quite untypical of Disraeli's parliamentary style, Disraeli failed to inform the Opposition in advance of the bill's introduction, which was the custom. He also failed to inform the Prince of Wales, who only learned of his future title from a newspaper. The problems arising from these oversights were overcome when Queen Victoria graciously accepted the responsibility for both oversights, a very unusual action on her part and a sign of her high regard for Disraeli. The struggle in Parliament was long and difficult. Disraeli had to use all of the political wiles for which he was so famous. In the end he was victorious, winning not only the vote in Parliament, but the undying devotion of the Queen for whom he had worked so hard to honor.

A side result of this struggle was the political demise of Robert Lowe, Disraeli's bitterest parliamentary foe. Lowe, in his enthusiasm to oppose Disraeli's bill, allowed himself to make unfounded remarks concerning the

Queen. When Disraeli, in one of his most brilliant speeches, revealed Lowe's false assertions for what they were, Lowe's career was destroyed.

In the end, Disraeli's battle was successful and on January 1, 1877, Victoria, through her viceroy, was invested at Delhi as Empress of India. In conjunction with this event, there was issued a special decoration, the Empress of India Medal, which exists in both gold and silver.

Besides the leverage that the new title gave the British government in dealing with local maharajahs and princes, it has been suggested that Disraeli also sponsored the Royal Titles Bill because it placed the British throne on an equal footing with the Tsar of Russia, a figure whom Disraeli perceived as a threat in India.

Starting in 1877, the new title of Empress appears on Indian coins. The title does not appear on Victoria's British coins until 1893. From that date until 1948 it appears on British coins in the Latin form "Ind. Imp."



DISRAELI MEDAL 1841
commemorate the return
of the 12 conserv-
atives from shopshire.
his first numismatic
reference



BENJAMIN
DISRAELI
MEMORIAL MEDAL
OBV. BUST
REV. TOMB





Benjamin Disraeli, Politician and Prime Minister

July 20th, 1878

THE EARL OF BEACONSFIELD.

Vanity Fair Magazine

July 2nd, 1878

ONE HUNDRED AND TWENTY years ago a family of Jewish traders, so proud of its race that it had taken the name of D'Israeli, and which had long lived in Venice, turned its eyes to England. Benjamin Disraeli came to our Island and so successfully traded and massed money, that Isaac, his son, was able to devote himself exclusively to literature and to the production of Benjamin Disraeli the younger, the portent and wonder of his time. Baptised in Holborn, through the careful foresight of his father, the boy became the first titular Christian of his family; and he had scarcely left school when, finding the world before him and in himself a great contempt for it, he formed the resolution to be Somebody. He had all the qualities that command success—a great contempt for the dull English, among whom, as though by providential dispensation, his life had fallen, wonderful talents, a grand confidence in himself, and no prejudices. As a youth he was placed in an attorney's office, wrote pamphlets and novels, dressed in splendid fashion, was by turns biting and virulent, caressing and adulatory, a coxcomb bedizened with chains and jewellery, and a statesman laying down the principles of the Constitution; so that those who knew him, while they wondered at his brilliancy, smiled at the insane ambition that seemed to possess him. At twenty-one he had published "Vivian Grey," at twenty-six he produced "Contarini Fleming," after which he went on travel in the East to bathe himself afresh in the source of his race, and to come home with yet more gorgeous dreams of future splendour for himself. At twenty-seven he essayed practical politics and gained fresh confidence from being twice defeated at that borough of High Wycombe which he held to be an appanage of his family. At twenty-eight he issued an address to the electors of Marylebone, which came to nothing through the accident of there being no vacancy and therefore no election. All this time he was held for a Radical, for he had proclaimed himself an advocate of Triennial Parliaments and vote by Ballot, and had been godfathered by O'Connell and Hume; yet he did not so much love subversive principles as he hated the Whig families, who, from the glorious Revolution, had stood between low-born capacity and title, honour, and power. Now it was that he published his celebrated Revolutionary Epic, and he had scarcely done so when at thirty he appeared for the first time as a reliable Conservative, only to be once more beaten at the borough of Taunton.

But his noviciate was over. At thirty-two he was elected Member of Parliament for Maidstone, and now his foot was on the first rung of that ladder which leads to fame and fortune. That it should lead him to anything seemed impossible. The son of "a privileged race," for which he was despised, scarcely admitted to be an Englishman, poor, landless, in debt and in difficulties, the squires and families who then ruled in England looked upon him as an incredible joke, probably invented by a sympathetic Providence for their after-dinner pastime. The "Jew boy" was deemed scarcely entitled to such attention as country gentlemen might bestow on the larger bubbles of the air. His maiden speech, delivered on the 7th December, 1837, was contemptuously hooted down; yet then it was, when confronted by an almost impassable barrier of prejudice, that he said "I am not surprised at the reception which I have received. I have begun several times many things and I have often succeeded at last. Ay, Sir, and though I sit down now the time will come when you will hear me." In ten years hence he was member for a county and Chancellor of the Exchequer. To the surprise of all men he was found quick in debate, fertile in resource, a very master of biting sarcasm and an inventor unmatched of stinging and sticking epigrams. Still nobody believed in him as a serious personage, and even in 1868 when he became Prime Minister there arose a universal shout of wonder and admiration that such a thing should be. But the thing continued, the man grew till all onlookers marvelled to see how he dwarfed his compeers; and when in 1874 he again became Premier, a spirit of toleration for him had arisen, which finally developed into admiration when in 1876 he was created Earl of Beaconsfield, and which has changed almost to adoration now he has nominated himself to be the junior ambassador of England.



AMERICAN NUMISMATIC ASSOCIATION
P.O. BOX 2366
COLORADO SPRINGS, CO 80901

Fortunate are the ones who knew him personally, for he had a warm smile, a strong handshake and an earnest desire to share and to help. Though he made invaluable contributions to the association and the hobby, he is best remembered as the man who gave us — AINA.

Unfortunately this award must be made posthumously, for Morris Bram suffered a fatal heart attack last year. He was considered the founding father of the American Israel Numismatic Association, a group representing not only collectors of Judaic coins, medals, tokens and paper money, but one striving for better understanding between the peoples of America and Israel. He developed AINA into the second-largest numismatic society in the world with forty branches, a quarterly publication and annual tours of Israel.

Morris Bram's work was not singularly restricted. He labored as hard on behalf of our association as he did for his beloved AINA. Morris helped ensure the largest attendance at any ANA convention to date, when he served as honorary chairman of the 85th anniversary meeting in New York City during the bicentennial year of 1976. Even with extensive demands on his time, he served ANA as a club and district representative.

As it was said in our official journal, *The Numismatist*, . . . "One can scarcely imagine a more involved or a more dedicated patron of the hobby, and his passing will be a loss to thousands whose lives he touched enriched." The association is proud to add the name of Morris Bram to its distinguished list of recipients of the Medal of Merit.



Medal of Merit

1988

MORRIS BRAM

King Kalakaua and the Jewish Connection

by Edward Schuman

In 1887, at a charity bazaar held in Honolulu, King Kalakaua, the last King of Hawaii, who was called "The Merry Monarch" because of his love for sport and music, had an exhibit of royal curios. The items were displayed in a large tent. Among the royal curios was a handsome silver "yad" uniquely engraved and chased. A "yad" is a pointer used to read the Torah scroll since it should not be touched by human hands. The Torah scroll was unrolled and profanely draped around the inside of the bazaar tent.

One of the tales about Jewish origins in Hawaii is that the natives are descended from the "ten lost tribes" of Israel. Hawaiians practice circumcision, and engage in a number of ceremonial rites which have similarities in the Mosaic Code. Jewish traders, of English and German nationality whose business brought them to the Sandwich Islands between 1845 and 1860 became the first Jewish residents. L. Gruenbaum, who arrived in 1856 served the Royal family as an accountant, as well as being in the mercantile business. He returned to Europe in 1863 having made a small fortune during his seven year stay. His nephews settled in Hawaii and took over his lucrative business. Paul Neumann, another German Jew, was the attorney general in the government of King Kalakaua in

the 1870's and 1880's. Most Jews in Hawaii were merchants or traders, though some were employed on the sugar or coffee plantations in supervisory positions. A Jewish newspaper in San Francisco, the Jewish Progress reported in the December 10th, 1886 issue, that "Reverend Abraham Galland, the oldest and most successful mohel on this coast, sailed for Honolulu this week to bring one of Kalakaua's youngest subjects into the fold of Abraham.

How the Torah got to Hawaii is another story. In January 1887, a self styled rabbi named Elias Abraham Rosenberg arrived in Honolulu. He soon earned a reputation of having so called occult powers by his chanting and swaying. King David Kalakaua became entranced by this man who soon became the King's soothsayer and astrologer. He taught the King some Hebrew and gradually acquired such power and influence over him, that the local press bitterly attacked and called him a "Holy Moses". He persuaded the King to appoint him appraiser of customs, and he was given quarters in the Iolani Royal Palace where he practiced magic and chanted Bible stories in Hebrew.

A revolution soon limited most of King Kalakaua's power, and this ended the career of Rabbi Elias Abraham Rosenberg. In June of 1887, Rosenberg sailed back to San Francisco supposedly in a hurry. He left with an inscribed

silver cup from the King, a gold medal, and a loan of \$260.00 from the Royal treasury. It is surmised that he left the Torah and the yad as security for this loan.

During the next few years, the Torah was lent to the Jewish group who used it only for High Holidays and Succoth. Queen Liliukalani inherited the scroll from her brother when King Kalakaua died in 1891. There is a note in the Territory of Hawaii archives, in the Queen's handwriting when she was still a Princess, dealing with this Torah. "Articles of Exhibition by the Hale Naua at her Majesty's Bazaar on Saturday, the 22nd of December, 1888. An original Sacred Scroll of the Four (sic) Books of Moses in Parchment and in Hebrew Characters, together with the (here there is a blank as the Princess was not familiar with the Hebrew name for the pointer) for Reading of the Sacred Scroll, elaborately carved and made of silver.

The Torah and Yad came into the possession of David Kawanana-koa, Liliukalani's nephew in 1899. The later's widow, Princess Abigail Kawananakoa inherited them in 1908. The Jews of Honolulu borrowed these each High Holiday Services from 1900 up to 1945. Princess Abigail died in 1945. The Yad was acquired by her granddaughter, Princess Kekaulike, and at this time, the yad was presented to Honolulu's new Temple Emanu-El in 1959. However the Torah vanished.

Twenty seven years later, in August of 1972, Samuel Landau, a Honolulu attorney and member of

Temple Emanu-El advised the Rabbi of the Temple that one of his clients, Homer Hayes, had a Hebrew manuscript which he did not know anything about. He was willing to donate it to the Temple if they would accept it. The Torah had been left to Homer Hayes by his mother, who was a descendant of high Hawaiian chiefs. The Rabbi's examination of the Torah found it has been extensively damaged by termites, and was beyond repair and unfit for reading. The greatest damage was at the beginning of Genesis and at the end of Deuteronomy, Sections closest to where the wooden rollers had been. The scroll had hardly been used except for the passages of the New year and Succoth, as these areas were more yellowed than the others. The powdered chalk, always found on the parchments of a new Torah still came off even after 88 years.



Dollar 1883. Kalakaua I.

King Kalakaua portrait is found on four coins of Hawaii issued in 1883 and minted at the San Francisco mint. The eighth dollar (12½ cent) is a pattern piece never issued for regular coinage. The quarter, half and dollar coins were issued in silver and could be found in circulation in Hawaii as recent as the mid 30's. The Wailuku Plantation token was believed to be issued by the first coffee plantation in Hawaii said to be established by an American Jew. The plantation tokens of this as well as several others were used for small change.

During World War II, the Federal Reserve Board issued emergency notes for Hawaii after Pearl Harbor, by overprinting regular notes with HAWAII on both sides. They used a brown color seal instead of green, and were issued in one, five, ten and twenty dollar denominations. All of these notes are signed by Henry Morgenthau Jr, the Jewish Secretary of the Treasury in Franklin D. Roosevelt's administration.

Hawaii today has approximately 2000 Jewish residents. The majority of the civilian population are largely business people or government workers, together with a small number of doctors, scientists, lawyers and university personnel and retirees who live on the island of Oahu. Temple Emanu-El acquired a larger synagogue in 1951, have an organized Hebrew school, and there is a Jewish cemetery on the island. The Temple's most cherished possessions are the Torah Scroll and the Yad that once belonged to an Hawaiian King.



Half Dollar 1883



Wailuku Plantation 1880



Bibliography: American Jewish Landmarks, A Travel Guide and History; by Bernard Postal and Lionel Koppman.

Jewish Trade Tokens from Virginia

by Peter S. Horvitz

There are a number of excellent catalogs available on the trade tokens of various states of the United States. Browsing through such catalogs can sometimes be quite interesting for the collector of Judaica, as they often contain information not readily available elsewhere. The case in point is the excellent Virginia Tokens by David E. Schenkman, published by the Virginia Numismatic Association in 1980.

One difficulty in using such a catalog in regards to information on Judaica is that the tokens are not distinguished as to the origins of their issuers. One must depend strictly on names, which of course, can be misleading. In preparing the following list of tokens from Schenkman's catalog which I believe to be Jewish in origin, I have tried to be exclusive rather than inclusive. For that reason, I have not included Singer or Gordon, although I certainly know of Jews with those names. I have tried to limit my selections to names where the odds are far better than even that the issuers were Jewish.

The following list of tokens from Schenkman is arranged by city or town in Virginia, following by Schenkman's town number in parenthesis. I then list the issuer, type of token, Schenkman number, and any indication he gives of the dates. Where the full name does not appear on the token, but Schenkman does provide it, I include the missing

information in brackets.

Alexandria (1040)

[Helen M.] Fleischmann — delicatessen tokens for 5¢ and 50¢ — X5, X50, & Y5 — 1920's.

M. Ruben — furniture dealer token for 5¢ — AK5 — early 20th c.

Clifton Forge (1850)

J. F. Sachs — 5¢ saloon token — F5 — c. 1900.

Lynchburg (3180)

J. Nathan — Trojan Clothing Store \$1.00 token — AJ100 — 1922.

Norfolk (3680)

J. Rottenberg — Attractive Buffet 5¢ token — F5 — no date. Hecht — Dancing Academy token — 1899.

Petersburg (3960)

[Urias] Feibelman — 10¢ saloon token — H10 — c. 1870. W. A. Herzog — 5¢, 10¢, & 12½¢ saloon tokens (some for The Klondyke) — M5, N5, P5, P10, & Q12½ — c. 1900.

S. H. Marks — Confectioners tokens with patriotic devices — Wa, Wb, Wc, Xa, Xb, Y, Z, AA, & AB — 1876.

Portsmouth (4030)

N[athan] Goldstein — one drink at soda fountain token — I — c. 1900-1920.

Isaac Goodman — 10¢ saloon token — J10 — c. 1914.

L[ouis] Levin — 5¢ saloon token — N5 — c. 1914.

Richmond (4180)

J. E. Einstein — 15¢ beer token —

Q15 — no date.

Levenson — good for one drink
token — AH — 1920's.

O[tto] Morgenstern — 5¢ and 10¢
saloon tokens — AN5 & AN10 — c.
1870.

Sam[ue]l S. Rosendorf — stationery
advertising token — BL — c. 1900.

Suffolk (4650)

H. I. Jaffe — \$1.00 furniture token
— C100 — no date.



Otto Morgenstern 5¢ saloon token
from Richmond, c. 1870.

**PLEASE
PLEASE
PLEASE
PLEASE
PLEASE**

... are you moving?
... Help us keep AINA
mail reaching you.
... Notify AINA of your
address change

5150 WEST COPANS ROAD

SUITE 1193

MARGATE, FLORIDA 33063

Erratum

There is a correction to be made in the Manfred Anson article Theodor Herzl Medal published in the July-August 1988 issue of the SHEKEL. Mr. Anson erroneously had written that the Herzl medal had been in the collection of Fred Jacobs for many years without Mr. Jacobs knowing he had a very rare and unknown Herzl item.

The fact is that Mr. Jacobs, a noted numismatic scholar, had full knowledge of this item, its rarity, and its historical background. Furthermore, this Herzl medal had been exhibited some thirteen years prior at a W.I.N.S. meeting, where Ira Rezak had examined it, and pronounced its provenance.

Michael Druck

The Numismatic Collection of the Bank of Israel

by Rachel Barkay

The Bank of Israel was established in 1954 as the central bank and governmental monetary authority of the State of Israel. In its early years, the Bank decided that, like other central banks throughout the world, it would amass a numismatic collection in an attempt to preserve all the coins, notes, and other tender that had been current in Eretz-Israel from earliest times down to the present day. The original nucleus of the collection consisted of ancient Jewish coins, the major source for the designs that appear on modern Israeli coins. From the first minting by the independent state, the principle was laid down that its coinage should as far as possible depict a direct continuity with the Jewish coins of antiquity. Thus, the coins issued by the Bank of Israel exemplify this continuity, alongside innovation and strict attention to artistic and aesthetic design.

The Bank of Israel's collection of ancient coins was begun in 1963, when a group of Jewish coins was purchased from the Bank Leu and Co. and A. Hess in Switzerland.

The collection gathered real momentum one year later, with the purchase of a series of Jewish coins and a few ancient city coins of Eretz-Israel from the collections of the Bezalel National Museum. These two sources were the basis of the Bank's collection of ancient Jewish coins.

The Bank also systematically adds to the collection items connected with contemporary minting and banknote printing processes, in addition to coins and notes from all over the world. The Bank's Numismatic Collection may be classified into several major sections:

- a. Ancient coins from the start of minting through the Ottoman period;
- b. Numismatic items and ancient objects other than coins, connected with early commerce or banking;
- c. Various means of payment used in Eretz-Israel prior to the establishment of the State, from the Ottoman period through the period of the British mandate;
- d. Israeli coins and banknotes;
- e. Various items connected with the production of Israeli coins and banknotes;
- f. Banknotes and coins from around the world;
- g. Miscellaneous numismatic items or those indirectly connected with numismatics.

The collection is arranged according to these subjects and kept in the vaults of the Bank of Israel in the Government Compound in Jerusalem. It is hoped that a substantial part will be

displayed in a museum to be established in the Bank of Israel. The majority of the ancient coins were published in a catalogue in 1974, which is, so far, the only publication about items in the collection.

In this article the important items from each section will be described, particularly those hitherto unpublished or for which the published data are not extensive.

The Ancient Coins

The main part of the ancient coins collection consists of Jewish coins. The Bank has an almost complete set of Hasmonean coinage (137-35 BCE), as well as coins of the Herodian Dynasty (37 BCE-100 CE), of the Jewish War against Rome (66-70 CE), and of the Bar-Kokhba Revolt (132-135 CE). In addition, there is a representative collection of Eretz-Israel coins from the Persian period (5th-4th centuries BCE); those minted by the Roman procurators of Judea (6-66 CE) and by the Roman administration in Eretz-Israel following the destruction of the Second Temple (79-96 CE); the Judaea Capta series (70/71 – 80/81 CE); and a selection of city coins, minted in Eretz-Israel during the Roman period (1st-3rd centuries CE).

The Bank regularly adds individual coins to complete its collection of Jewish coinage. In order to properly represent all the coins in circulation in ancient Eretz-Israel, it also acquires coins that circulated during various periods when Jewish coins were not current. In 1966 the Bank

acquired most of the shekels and half-shekels from Jewish War against Rome, uncovered at Massada by Y. Yadin. This group also includes two extremely rare silver shekels from the fifth year of the war against the Romans. In 1969, several silver coins from the Roman period were acquired from the hoard excavated by A. Negev at Mampsis (Kurnub) in the Negev.

The earliest coin in the collection is one made of electrum (an alloy of gold and silver) dating from the 7th century BCE—one of the earliest-known coins in the world—minted in the Kingdom of Lydia in western Asia Minor. The obverse depicts a lion's head facing right, while the reverse has two incused rectangles. Another coin in the collection, of slightly later date, from the end of the 6th and beginning of the 5th century BCE, is a silver tetradrachm, minted in Athens. Its obverse depicts the head of the goddess Athene, facing left; the reverse depicts an owl, alongside the Greek letters AOE (an abbreviation of "Athene"). This type of coin was very common in trade throughout the ancient world. The Persian period (538-333 CE) is represented in the collection by two silver coins of the Persian Achaemenian Empire. These were minted by Artaxerxes the First and the Second in the 5th and 4th centuries BCE, in the denomination of one siglos.

The earliest coin in our collection minted in Eretz-Israel and bearing a Hebrew inscription is from the "Yehud" series of the Persian period. It dates from the 4th century BCE (prior to Persian

period. It dates from the 4th century BCE (prior to Alexander the Great). This silver coin, according to its weight (0.45 g), is one obol, and it depicts the head of the goddess Athene on its obverse and an owl on its reverse, with inscription "Yehud" (the name of the province of Judea in the Persian era) in ancient Hebrew script along side. "Yehud" coins are very small (less than 10 mm in diameter) and rather rare, and were presumably minted in Jerusalem under Persian rule. A number of varieties have been identified in this series of coins. The coin in the Bank's collection imitates the motif of Athenian coins. The collection includes two other Persian-period coins, of the type known as "Philisto-Arab," silver drachms minted in Eretz-Israel during the fourth century BCE and outstandingly beautiful (Plate 1, No. 1).

The collection includes a number of coins dating from the Hellenistic period, representing the Ptolemaic and Seleucid empires (Plate 1, Nos. 2-3). One of the Seleucid coins is a new variant of a bronze coin minted by Alexander II Zebinas (128-123 BCE).

The Hasmonean coinage is almost fully represented, including the rare bronze prutah of Mattithias Antigonus, with the Shewbread Table from the Temple on its obverse and the seven-branched candelabrum on its reverse. Herodian dynasty coins are also almost fully represented (Plate 1, No. 4). There is an important collection of shekels, half shekels, and bronze coins from the five years of the Jewish War against Rome, most of which

came, as noted previously, from Massada (Plate 1, No. 5). Among the coins of the Bar-Kokhba Revolt there are two items of particular interest: one, a large bronze coin (a Roman sesterce, or city coin, 32 mm in diameter) that was prepared for re-minting by the rebels. The original design has been totally obliterated by hammering to produce a blank for re-striking. This large bronze blank was certainly intended to become a Bar-Kokhba coin, characteristically stamped with an inscription within a wreath and, on the reverse, a large amphora. The second item, hitherto unpublished and here described for the first time, is a bronze coin 31.5-32 mm in diameter, weighing 18.36 grams, minted with a pattern familiar from the silver tetradrachms of the second year of the revolt. Apparently this was an experimental minting, or it may have been struck in bronze instead of silver by mistake. This coin is unique; thus so far only one other example is known (Plate 1, No. 6). The obverse depicts the facade of the Temple, with the inscription "SMCON]" in ancient Hebrew script. The reverse depicts a lulav (palm branch) and citron surrounded by the inscription "SBLHR[I]SRAE[L]" (= year 2 of the freedom of Israel) in ancient Hebrew script, indicating that it dates from the second year of the Revolt (133/134 CE.).

The collection has a good representation of the coinage of the Roman procurators at Judea, and the Roman administration of the period after the destruction of the Second Temple. There are also imperial Roman coins cele-

brating the victory over Judea, minted in the names of the emperors Vespasian and Titus. The collection of Roman imperial city coins is in its beginning, and it includes representatives from only a few cities.

Late Roman period and Byzantine coinage is also represented only in few samples. We have already mentioned the silver coins of the period, which are part of the Mampsis (Kurnub) hoard. A large bronze coin of the Emperor Philip the Arab (244-249 CE), minted in Apamea in Asia Minor, should be noted. The obverse depicts a bust of the emperor with a Greek inscription giving his name and titles. The reverse depicts Noah's Ark: on the right, Noah and his wife appear in the ark, with the dove above; on the left, Noah and his wife stand outside the Ark after the flood, facing left, with the dove hovering overhead with an olive-branch in her mouth; the design is surrounded by a Greek inscription: "In the days of the Chief Priest Marcus Aurelius Alexander B. of the People of Apamea" (Plate 1, No.7).

The collection is somewhat lacking in coins that circulated in Eretz-Israel from the Byzantine period onwards. The Crusader period is represented by a number of characteristic coins minted at the Acre and Jerusalem mints during the 12th century. One of the most interesting of these dates from the time of Baldwin III (1144-1162), its reverse depicting a sturdy tower (most probably David's Tower, identified with Hippicus' Tower) surrounded by a Latin inscription: DE IERVSALEM

(of Jerusalem) (Plate 1, No. 8).

The collection also includes varieties of means of payment pertaining to Jewish history, although they never circulated in Eretz-Israel. One example is the "false" or "Gerlitz" shekel, a special coin minted in Europe from the 15th century on, mainly in the German city of Gerlitz. The design of these coins is based on the description given by Nachmanides in an appendix to his commentary on the Pentateuch of an ancient Jewish shekel (from the Jewish War against Rome) that he had acquired in Acre in the 13th century. The coin was produced in accordance with his description, and depicts the elements mentioned by him. On the obverse is a long slender branch with leaves, in accordance with Nachmanides' term "an almond wand," his interpretation of the branch with three pomegranates depicted on the ancient coins (Plate 1, No. 9 and see also the photograph of an ancient shekel in Plate 1, No. 5). Around the rim, reading from the left, is an inscription in square Jewish script (that used today): "Holy Jerusalem," whereas on the ancient Jewish shekel the inscription was in the old Hebrew script. On the reverse is a goblet surrounded by the inscription "Shekel of Israel" in square Hebrew script. The count of years of the Revolt found above the goblet on the original coins does not appear at all on the "false" shekels. The coin in the Bank of Israel collection is made of brass, is 33 mm in diameter, and weighs 9.44 grams. In contrast to the genuine silver coins of the Revolt, the "false"

shekels were struck in tin, zinc, lead, and brass, and only very few in bronze or silver.

Ancient Numismatic Objects other than Coins

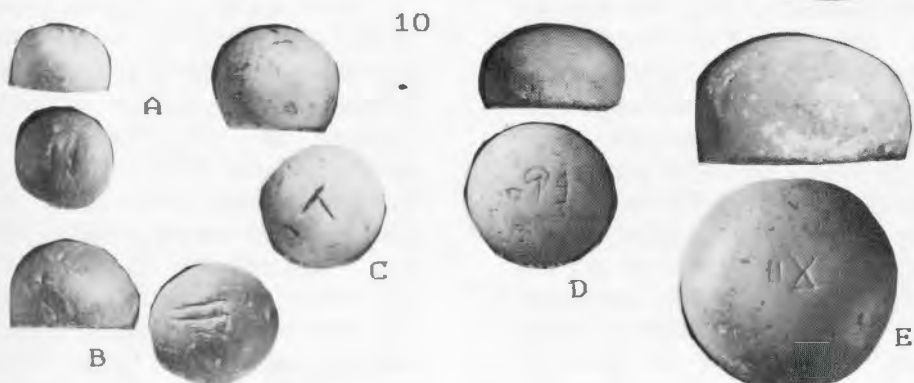
The Bank's collection preserves various objects and accessories connected with ancient trade and banking; these includes weights, scale-pans, a money-box, etc. The collection of these items is just beginning, so only a few such objects are included in it now.

A set of five dome-shaped stone

weights, dating from the Israelite period (7th Century BCE) was acquired recently (Plate 1, No. 10). The weights are engraved with numbers signs and inscriptions indicating the units current at that period: two shekels (23 grams), begac (5.62 grams), ten gerah (5.2 grams), and three gerah (1.9 grams). This type of stone weight was common in the Kingdom of Judah at the end of the First Temple period. The name of the shekel coin of the Second Temple period was subsequently derived from the earlier weight.

PLATE 1 ANCIENT COINS

- 1 PHILISTO-ARABIAN DRACHM 4TH CENT. BCE
- 2 PTOLEMAIC COIN, PTOLEMY 11 PHILADELPHUS 285-246 BCE
- 3 SELEUCID COIN, ANTIOCHUS VII SIDETES 138-129 BCE
- 4 HEROD ARCHELAUS, 4 BCE-6 CE
- 5 THE JEWISH WAR AGAINST ROME YEAR 5, 70 CE
- 6 TETRADRACHM, BRONZE, BAR KOKHBA REVOLT YEAR 2 133-4 CE
- 7 ROMAN PERIOD, PHILIP THE ARAB, DEPICTION OF NOAH'S ARK 244-249 CE
- 8 CRUSADER COIN, BALDWIN III, 1144-1162 CE
- 9 FALSE SHEKEL, CENTRAL EUROPE 15TH-16TH CENTURY
- 10 GROUP OF DOME-SHAPED STONE WEIGHTS
TYPICAL OF KINGDOM OF JUDEA 7TH CENTURY BCE.
 - A 3 GERAH WEIGHT MARKED WITH THE HIERATIC $\aleph$ = 3
 - B 8 GERAH WEIGHT MARKED WITH THE HIERATIC $\aleph$ = 8
 - C 10 GERAH WEIGHT (1/2 SHEKEL) MARKED WITH THE HIERATIC $\wedge$ = 10
 - D WEIGHT WITH WORD BEGA (ANCIENT HEBREW SCRIPT)
 - E TWO-SHEKEL WEIGHT MARKED $\aleph \times$ ($\times$ = SHEKEL SYMBOL; $\aleph$ = HIERATIC 2)



To Be Continued Next Month

Konversionskasse Notes and Bonds Some Mysteries Explained, Others Remain

by Fred Schwan

The notes of the Konversionskasse for deutsche Auslandsschulden [Conversion Office for German Foreign Debts] (see Pick page 495, numbers 200-214) are reasonably well known to collectors although not very well understood. It is not so well known that bonds were also issued by the Konversionskasse and that the bond and note issues were interrelated.

The standard catalog states the following about the scrip-notes (without mentioning the bonds which are outside the scope of that book): "promissory notes issued to refugees from Germany during 1933-35 in place of regular German currency (which was) not permitted out of the country. At the times when Jewish refugees were paid for their confiscated properties it was with these notes. They were not legal tender nor transferable. It was sometimes possible to convert them at half their face value by selling them to the German Golddiskontbank. Eventually the owner found them to be worthless."

My interpretation of the text on the notes is that they were payable to the bearer which makes sense than the statement that they could not be sold since registration etc of the small denominations would not have been very practical. However, as a matter of practice it is not likely that many would have been sold since there would not be many buyers.

The use of these notes has been

closely associated with the emigration of German Jews in 1930 and hence the holocaust. The facts and lore have become very intertwined. This is an attempt to understand these issues based upon available evidence.

The following text is from Albert Pick's *Papiergeld Lexicon* (translated by Schwan).

"The conversion office for German foreign debts, founded on the basis of the law of 9 June 1933 operated closely with the reichsbank. Payment for accumulated interest and installments on foreign assets had to be paid to the conversion office. In this way the obligation for the debt was transferred from the debtor to the conversion office which paid with reichsmark-denominated, non-interest paying, scrip.

"The scrip which was issued in denominations of 5, 10, 30, 40, 50, 100, 500 and 1000 RM was definitely not for payment of public debts, therefore it is not paper money.

"The printed date is 28.8.1933, the later issue has a red overprint "1934." The scrip was replaced in 1934 with so called loan bond 4% 10-year promissory notes."

None of these discussions include the use of the bonds of the Konversionskasse of which we have examples from the Berlin and New York offices. These bonds add several interesting aspects to the situation. It is possible if not probable that the bonds and "notes" were used together. There

is evidence to support this idea.

Two different bonds have been examined. One is a rather plain 3% bond which was lithographed by the German national printing plant (Reichsdruckerei) in Berlin for 200-reichsmarks. The text is entirely in German. The other bond is a striking 1000-reichsmark bond which was engraved by the Reichsdruckerei. It has a vignette and text in both English and German.

The text on the bonds states that fractional denominations would be used and that these could be exchanged for bonds without fee. At first it seemed that the conversion office notes were the fractional notes which were mentioned on the bonds. After all, the "notes" are for "fractional" values and were issued by the Konversionskasse. However some other information did not fit. According to the standard catalog, the notes were used 1933-1935 which indicates that they were not used after these dates. The bonds seem to have been introduced in 1936. I even generated a theory to account for this apparent discrepancy.

Although the 500 and 1000 RM denominations of the notes are very scarce, the smaller denominations are reasonably available. I theorized that the notes were used alone as described in the Standard Catalog until 1935 (or 1936) when the bonds were used to replace the high denomination notes and the statement that the notes were used in 1933-1935. It also accounts for the statement on the bonds that fractional denominations without interest would also be issued. This theory is wrong.

The scrip-notes are not the fractional denominations which were mentioned on the bonds. Actual fractional certificates exist! One of these missing links virtually fell into my lap.

These certificates have the appearance of a bond or similar document. They were lithographed by the Reichsdruckerei on water-marked paper. They are slightly larger than a standard piece of typing paper (296x210mm). One interesting fact is that these fractional certificates paid 3% interest. This fact would have made them preferable to the Konversionskasse notes. Therefore it now seems that the dates given in the Standard Catalog are at least approximately correct.

One major question remains. If the purpose of the system was simply to deprive refugees/emigrants of their property it would not be necessary to establish foreign offices for the Konversionskasse? Therefore I believe that this was just part of the system.

How did the conversion system work? Let us start with the easiest cases. If a foreign company or individual owed the German government money they could go to the Conversion office to pay the debt. The office could be in New York or another foreign city or an agent of the company could pay at the Berlin office.

In a similar situation if the German government owed the foreign company (or individual) the debt could be collected at the respective exchange offices. This brings up the first question. How were such payment made. If the conversion office in New York for

example took in more money than it was required to pay it would be able to pay in dollars and the recipient would be happy. Another alternative would be to pay in conversion office bonds. We have seen these bonds both for use in Germany and the United States so it would be theoretically possible but would the recipients accept these as payment? Well, they paid interest but that is not likely to have satisfied an American firm or individual. If the bonds were acceptable to pay debts to Germany, some firms which dealt with Germany might have been willing to accept them temporarily until the bonds could be used to pay debts to Germany. It is probable that the bonds could also be sold (at discount) in the United States. Of course the rate of discount would have gotten higher and higher as the political and war situation worsened in Europe.

In Germany an individual or firm which had been owed money from a foreigner who had paid it at a conversion office would have collected the money from a conversion office. It is likely that payments in Germany would also have been made in the form of the bonds of the type which we have seen. Of course it would have been much easier to encourage or force the local population to take the bonds than it would be in the foreign lands. It is also possible that payments could have been made in marks (perhaps at a reduced rate) or in the bonds at 100% and with the promise of interest.

The description in the Standard Catalog states that conversion

office notes (Schuldschein der Konversionskasse) were used to deprive emigrants (deportees, exiles, refugees etc) of their goods. Is this a plausible situation with respect to the theory here?

Let us again examine an easy case, a German Jew is officially emigrating to the United States in 1934. Even if he was not forced to sell most of his property he would want to dispose of as much as possible in order to take as much money as possible with him. Since the mark was a blocked currency, the person could not take money as such with him. Therefore, he would have been given conversion office notes/bonds for his marks before departing. (There is a very good chance that the exchange was not 100% but I do not know and that is not important to this discussion.)

The emigrant could have been issued bonds rather than (or in addition to) conversion office notes. After his arrival in the United States he went to the New York conversion office to sell/exchange his bond for American money. The people at the conversion office may have been very polite and may have even exchanged his German bond for the American version but they were not likely to buy it for dollars. On the other hand, they may have simply said that they could not help him and that he must go to Berlin to cash the German bond. In this case the emigrant was out of luck.

In the case where he ultimately had the American version of the bond he could be content to try



to collect interest twice each year or to sell the bond for whatever he could get. We do not know if interest was actually paid but many of the bonds which have been observed have coupons clipped. Perhaps interest was paid or perhaps collectors have taken some of the coupons.

Another interesting variation has come to light. Konversionskasse notes have been seen with British revenue stamps and cancelled by Inland Revenue with an oval rubber stamp. The stamp which I have is dated 25 Feb 1938. The text of the stamp around the oval states "Accountant & Comptroller General*Inland Revenue*" around the outside. Inside the oval is the word "cashier" and the date.

The actual meaning of the stamp is not certain. It may mean that the note was paid but it may also only mean that it was presented for payment and sent for collection.

How "collectible" are the issues of the Konversionskasse? Based upon their history alone the Konversionskasse notes are of interest to many collectors. The notes are also of interest physically. They were printed by the Reichsdruckerei as would be expected. The notes are lithographed but it is of such high quality that at first glance the notes seem to be engraved. Part of this deceptive appearance is due to the excellent paper on which they are printed.

This paper is white with a gray tint down the left side of the face covering the watermark window. If you only examined one example of these notes, you would think

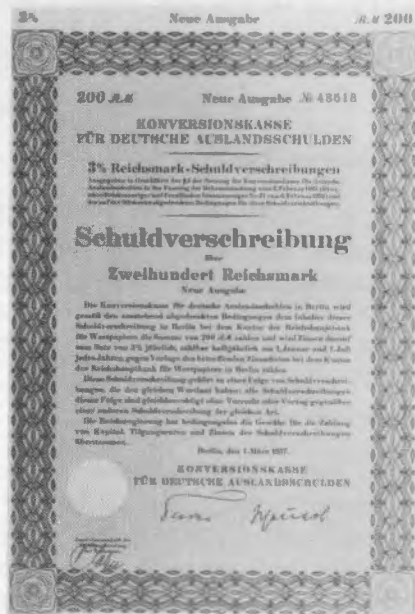
that this tint was a discoloring from being wet, exposed to chemicals or the sun. It is not. The tint is an intentional security device. The same area which has the tint has blue security threads. The watermark is also distinctive. It is a little bit difficult to discern but I believe that it is of forestry objects, a repeating oak leaf and limbs perhaps. The notes are serially numbered face and back.

You may add a few Konversionskasse notes to your collection without too much difficulty. The 5- and 10-reichsmark denominations of both issues may be found in the inventory of dealers without too much difficulty. However, if you hope to obtain complete sets, you have set a challenging goal. Some collectors have suggested that the 500- and 1000-reichsmark denominations were not actually issued. The listings in Pick at least suggest that these denominations are very scarce or rare. Not only are prices not given but descriptions are also lacking. Fortunately, we may confirm that they were printed and that a few still exist. Photocopies of specimen examples of the 500- and 1000-reichsmark denominations have been examined. In addition, a photocopy of an issued 1000-reichsmark has also been studied. Unfortunately, a photograph is not available nor has a description or color been obtained. However, the serial number of this 1000-reichsmark denomination is 0212493. We would very much like to receive reports of any additional examples of either the 500 or 1000-reichsmark notes in collections.

What about the bonds and fractional certificates? We have only examined a 200-reichsmark and a \$1000 bond. Both were printed by the Reichsdruckerei. The reichsmark bond is lithographed, without vignette and is quite routine. The dollar bond on the other hand is engraved and striking. If all of the dollar bonds are engraved and all of the reichsmark bonds lithographed or if there is a dividing line based upon value I do not know. Additional reports are necessary in order to determine that.

The fractional certificates are plain in appearance. They are lithographed although a seal is embossed in the lower left corner. Indeed they are printed blanks; certificates are printed without denomination and the denomination is printed as needed. The quality of the lithography is not nearly as good as the notes described above but is on par with the reichsmark bonds. The fractional certificates are uniface. The only distinctive thing about the certificates themselves is the watermark which is of interwoven lines. It looks like a magnification of the weaving of a wicker basket.

The bonds are difficult to locate in the United States. They have appeared on price lists of European paper money dealers. They might also be found in the inventory of dealers who specialize in bonds. It is very difficult to estimate their scarcity. The fractional certificates seem to be very scarce but it is very difficult to say with authority. They look very much like bonds and virtually no one has been looking for them. When a source for bonds is found



there is a very good change that some fractional certificates will be included in the lot.

In conclusion, we have determined that the existing numismatic sources are substantially correct with their reports about the use of the Konversionskasse notes. However, these notes were just part of the economic system which was developed to control the flow of money from Germany. In particular, bonds were also issued by the Konversionskasse notes. Details about the actual use and negotiation of the instruments are lacking.

Several collectors have helped in gathering this information. While the blame must be mine the credit goes largely to (in alphabetical order) Angus Bruce, Colin Bruce, Courtney Coffing, Steve Feller, Alex Kesselman, Beate Rauch and Neil Shafer.

The **ALEPH BETH** Page Dedicated to the Beginner



by **Edward Janis**

Q. In a recent issue, **THE SHEKEL** published an article that stated that Simon Maccabee struck the first Jewish coin — a shekel. Don't you think that the editorial board should have proofread this and changed it to reflect that Simon Maccabee did not strike any coins and that the Shekel, a silver coin dated year one through year five, was struck during the Jewish-Roman war?

S.K., Los Angeles

A. No way. The editorial board passes on whether a submitted article is of numismatic value. An article is not censored because anybody on the editorial board (of which, the author is chairman) does not agree with the numismatic statements and conclusions. If I live to 120, I doubt whether I could be convinced that Columbus was a Jew; although this was suggested in more than one article. The editor, Ed Schuman, discusses every article to be published. **THE SHEKEL** supplies blank pages not censorship. We insist that something in the article has one or more numismatic references.

Getting back to Simon Maccabee and the Shekel, in "Coins of the Jewish War", Leo Kadman delves into two hundred years of the Shekel origin dispute. Bayer, Eckhel, Six, Head, Rogers and dozens of others attributed the Shekels to Simon Maccabee. Gilléspeie had the most logical article in the *Numismatist* back in 1950 and Wirgin in 1958 in his book *The History of Coins and Symbols in Ancient Israel*, both came to the same conclusion.

Bach in 1892 Hamburger and Hill of BMC fame both chose the Jewish-Roman War, the so-called First Revolt, as the issue period of the Shekel. Reifenberg believed in the earlier attribution to Simon until a hoard of silver shekels were found in a jar at Masada. These were mixed together with shekels of Tyre which were dated. Based on similar weight, wear, same silver content etc., the conclusion was that not only the shekels of years two and four but also the shekels of Tyre must belong to the same period — the Jewish War. Professor Reifenberg, upon examination, immediately accepted the later dating which was contrary to his earlier books which dated the silver coins to Simon Maccabee.

Jewish numismatics are always up for review. I believe that this is a healthy condition. New numismatic research is now questioning "Who Struck the First Hasmonean Coins" — "Did the Dated Silver Tetradrachms of Alexander Struck at AKE really come from Ake?" — "Which of the monograms on the Selucid Coins of Gaza and Akko belong to moneyers, officials or"? Numismatic minds must be heard and **THE SHEKEL** is one of the vehicles.

P.S. Of course the Shekels were struck during the First Revolt — I think.

THE TOKENS OF ZICHRON YA'AKOV

BY ARIE KINDLER

A very good illustration concerning the monetary situation in Palestine is given in the first edition of Baedeker's guide for Palestine and Syria (in German) 1880

According to what is written there "one should be cautious in accepting Turkish paper money which is a new institution. There is great confusion about the coins in circulation. All Egyptian coins should be changed into European coins, as Egyptian money will not be accepted in Syria. On the other hand, beside the Turkish coins, French, Austrian, English and Russian coins, gold ducats and Spanish silver Colonnatos are current. Tourists are advised to change their money in banks only, and to carry with them fairly large quantities of small change, as the population is generally unwilling to exchange large coins".

It goes without saying that the community tokens of the Jewish settlements added to the confusion. But these settlements were not the only ones to issue substitute tokens for current tender in Turkish Palestine. Also the German settlers of the religious sect known as the Templars who since 1868 had settled in various parts of the country issued their own tokens, in three different series, two of which were struck in brass and one in a white metal alloy. The legends are in German

The story of this short-lived series of tokens issued for the Jewish settlement of Zichron Ya'akov is as follows:

In spring 1885, only three years after the foundation of the settlement, Mr. Yehuda Wormser, then the representative of Baron Edmond de Rothschild in Zichron Ya'akov, decided that local tokens should be issued to overcome the shortage of small change and also to make people less dependent on the money-changers

who made their living by exchanging currencies and providing small change. Until then, a kind of parchment tokens were used in this settlement.

⁽¹⁰⁾ Very likely he already had before him samples of the mentioned tokens of the German settlers, and possibly, even those of the agricultural school at Mikve Israel.

From the Jewish aspect this was a most remarkable undertaking, considering the last autonomous Jewish coins were issued in Palestine in the time of the Bar-Kokhba War - or some 1750 years previously. It must be understood that this was to be a semi-official issue of local value only. The tokens were struck in Paris and the House of Rothschild endorsed the issue with thirty thousand gold francs.



The quantity of tokens struck is unknown, but although they are extremely rare today the size of the endorsement indicates that quite a large quantity must have been issued. The tokens became de facto legal tender



WATCHMEN RIDING IN THE
VINEYARDS OF ZIKHRON YAAKOV

שומרים רוכבים
בכרמי זכרון יעקב

not only in the settlement itself but also in the surrounding Arab villages, as well as in Haifa and Jaffa. The series issued was of 3 denominations, 1, $\frac{1}{2}$ and $\frac{1}{4}$. . . The name of the denomination is not stated, perhaps out of a concern to avoid a clash with the law, and so has become conjectural. Some maintain, it was the piaster while others claim to be the matlik. The Zichron Ya'akov tokens became popular with the Arabs who sometimes even preferred them to the Turkish currency. They were even hoarded by them in jars and their women sewed them to their headgear as adornment.

All went well, until Ali-Beg, the recently appointed Turkish mudir (subdistrict officer) came from Caesarea on inspection to the Jewish settlement. As he walked about the settlement intent on discovering any recent unlicensed building activity which would enable him to blackmail the Jewish settlers, he came across an Arab who was counting his money and spotted some strange coins among his cash. Upon investigating he found

it to be a local issue of the Jews, which the Arab had received from a Jewish shop-keeper. Wasting no time, he entered the shop and asked the daughter of the shop-keeper about it. She avoided a direct answer which made him all the more furious and so he shouted at the top of his voice that the Jews are striking money of their own, and betraying the Sultan, and that he, Ali-Beg is going to teach them a lesson. Upon hearing this outrageous noise, the Jewish settlers gathered round; and when Ali-Beg raised his sword against the girl he was hit with a stick by one of the settlers, his sword was broken and he was wounded in his hand. It is thus clear that the Turkish administration regarded the issue of these tokens as a demonstration of independence on the part of the Jewish settlement.

Ali-Beg went straight away to the kaimakam (district officer) in Haifa and charged the Jews of Zichron Ya'akov with a twofold crime: (a) issuing their own coins, which was illegal, and (b) attacking a government official while performing his

duty. Simultaneously, the same Ali-Beg sent however a messenger to Zichron Ya'akov offering to withdraw his charges against the settlers upon immediate payment of a hundred gold pounds to him. Mr. Wormser rejected this demand as blackmail and in consequence, three settlers were sentenced each to one year's imprisonment. They never served the term, since in a corrupt administration people could always manage to evade prison.

At length, Baron Rothschild's agent arrived in Beiruth from Paris to settle the matter with the vali (provincial governor). He suggested that the Baron would show himself not ungrateful if Ali-Beg were to be released from his post. At the same time, the vali let Ali-Beg know that he would become reinstated in his post upon withdrawal of his charges against the settlement. Ali-Beg promptly with-

drew his charges, and the punishment of the three settlers was annulled, but the Jewish tokens had to be withdrawn from circulation after all.

Mr. Salman Pevsner who, before World War I, was an agricultural labourer in Zichron Ya'akov told the author that when working in the fields of the settlement he once dug up a jar filled with these tokens. Nobody knows today who had hidden them there but they were certainly buried in hope that some day they would be back in circulation.

The scarcity of these tokens nowadays which, only 108 years ago, must have circulated in abundance, to judge by the sum of 30,000 gold francs with which they were endorsed, can afford us with a revealing analogy concerning the scarcity of ancient coins today and the quantities formerly in circulation.



WINE CELLARS OF ZIKHRON YAAKOV

היקב בזכרון יעקב

Crowd of 2.600 attend GNYCC



GREATER NEW YORK Coin Convention's Sept. 9 educational forum speakers were, left to right, Dr. William Bischoff, Ed Janus (forum moderator), George Cuhaj and Julius Turoff. (Photograph by Normand Pepin)

"We had a lot of good vibes," said Greater New York Coin Convention spokesman Moe Weinschel in describing the Sept. 8-10 event at the Omni Park Central Hotel sponsored by the American Israeli Numismatic Association.

According to Weinschel, attendance appeared to be about 2,600, based on identification stickers handed out at registration.

The show was open to the public Thursday through Saturday, with a dealer setup and trading taking place the day before. Auctions in conjunction with the show were conducted by Stack's and by Collectors' Auctions Ltd.

At a Sept. 9 educational forum, Dr. William Bischoff of the American Numismatic Society spoke about "Numismatic Treasures of El Peru." George Cuhaj spoke about "Silver Medals of the United States." Julius Turoff spoke about the 48-year career of George T. Morgan at the U.S. Mint.

Larry Gentile moderated a Young Numismatist program. An active group of collectors was present to hear a presentation about grading Lincoln cents by American Numismatic Association District Delegate Chairman Ralph Langham with the assistance of YNs Greg Lyon and Paul D'Arcy.

Other groups meeting during the convention were the Metropolitan Token and Medal Society and the Early American Coppers club. Scott Rubin was the speaker at the EAC, speaking about important literature available for serious copper collectors as well as auctions of important collections as aids toward pedigree information and Condition Census coins.

Weinschel said the bourse was very good. With 26 ancient coin dealers present, he

said "ancient alley became ancient arcade."

Weinschel said the bourse is divided into areas where dealers selling similar material can all be together. He said this has worked well for dealers at shows in the New York area.

"Electrifying" characterized Stack's Sept. 8-9 auction — featuring the Herbert M. Oechsner collection of United States, Colonial, ancient and world coins — drawing a hammer total \$1,707,900.

The 1,743-lot auction was conducted in two sessions at the Omni Park Central Hotel in New York in conjunction with the Greater New York Numismatic Convention.

"The interest in numismatic items was astounding," said Harvey G. Stack. "The bidding was electrifying, with the sales taking six to seven hours for each session to complete. The collector is still in command of the numismatic market, spending time, effort and many dollars to acquire collector coins, in the same manner as the collectors of yesteryear, who were the backbone of all coin collections."

Stack continued: "Though many collectors still want the very best available, the fact that a choice circulated coin is the best they can get does not deter them from bidding for and acquiring it. The coins never are encased, nor sent to grading services, but appreciated for their rarity, historical importance and collecting interest."

Collectors' Auctions auction of 1,175 lots of medals was conducted Sept. 10. A 10 percent buyer's fee was added to all winning bids. Richard Johnson, president of the firm, said he was pleased with strong prices for the 110 lots of issues of the Society of Medalists. The SOC medals sold for more than \$6,300 total.



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BY LARRY GENTILE SR.

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